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## **Linguistic and Culturological Peculiarities of the Informational Surrounding of the Ethno-Cultural Populations on the Territory of Tuva at the End of XXI Century**

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*In this study we will try to describe lingvo-cultural development of cultural and informational environment on the territory of Tuva at the end of XX and the beginning of XXI centuries. In the period of formation of lingvo-ethnocultural population of Tuvinian ethnos, demographic migration of peoples was quite important, as under the influence of these historic events deep social-economic and ethno-cultural processes took place in Sayano-Altai region and in the territory of the modern Tuva. In many ways these processes are also connected with informational exchange, what contributed to lingvo-ethno-cultural informational development and determined by recourse-informative environment, created by sociocultural memory. In the ethno-cultural historic memory of the informational environment mnemonic codes of the informational activity, which, in a certain way, correspond with mnemonic content of oral and written source-texts are created. The more diverse resources of historic information and informational flows, which are contained in source-texts are, the more difficult structure of the resource components of lingvo-ethno-cultural environment of Tuva area is, and the more various their influence on communication process and cultural life of the modern republic. The main components which form lingvo-ethno-informational culture are textual, ideographic, machine-readable, audio, electronic, etc.*

*Lingvo-ethno-cultural informational environment of the region is gradually enlarging with electronic cultural products: web-representations of cultural institutions, Internet-portals and virtual museum collections are created, musical collections are digitized, interactive technologies of interaction between a user and electronic resource are implemented.*

*Lingvo-ethno-cultural informational development concerns all the aspects of human activity – from the basics of material production up to human needs. It influences all the spheres of social and individual life – work, everyday life, leisure, way of thinking, an individual's or society's style of life, etc. It's significance in formation and development of a person's lifestyle is demonstrated by such subjective factors as ways of perception, spiritual needs, values, ideals, etc., which influence behavior patterns, forms and style of ethnos' communication*

**Keywords:** *Linguistic Culturology, ethno-culture, informational media, writing system, informational culture, informational resources, socio-cultural institutes.*

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«POINT OF VIEW» researches (A.P. Suhanov, A. Izvozchikov, T. Ju. Kitaevskaja, K. K. Kolin and others) consider it as the means of information presentation, which includes in itself kinds and forms of various data and their content. Others state (V. N. Solovjev, I.G. Hangeldieva, Jesus Lau and so on), that it is a polygraphic level of documents execution or documentation management; methods of data filing, processing and transference or methods, techniques and means of informational security and others.

In the course of writing of the following article, we have taken into account a lot of factors and in connection with it the following complex of methodologies has been chosen: theoretical analysis of scientific literature, analysis of fundamental notions, cultural-historical descriptive method.

#### «EXAMPLE»

At the end of XX – at the beginning of XXI centuries we observe cardinal changes of cultural-historical genesis of informational development having taken place in all the structures of the world society. It has been connected with a significant increase of the role of information in social and individual life of people. Informatization has come to replace industrialization. At present time, the question concerning the formation of informational culture in Tuva linguistic-culturological informational resources causes more and more interest in the society.

Ontology of the notion of «informational culture» originates from two meanings of the kindred social phenomena, which have a cultural-philosophical sense – information and culture.

The notion of «informational culture» is not yet stable and can be interpreted in various ways. Some researches (A.P. Suhanov, A. Izvozchikov, T. Ju. Kitaevskaja, K. K. Kolin and others) consider it as the means of information presentation, which includes in itself kinds and forms of various data

and their content. Others state (V. N. Solovjev, I.G. Hangeldieva, Jesus Lau and so on), that it is a polygraphic level of documents execution or documentation management; methods of data filing, processing and transference or methods, techniques and means of informational security and others.

To our mind, under the term «informational culture» one should understand a total sum of the pan-human experience, gathered in the course of centuries and based on the formed norms of communication independently from linguistic bases and expressed by various means of human aesthetic interaction in the social surrounding. It is a well-known fact, that information can change the forms of interaction among the people and the surrounding world, contributes to development of other sciences, branches of economy and culture, solution of various social problems and so on.

Specifics of transition of any culture to informational society is determined by its political, socio-economical and linguistic-culturological peculiarities. Conditions of the Tyva Republic significantly differ from the conditions of the central part of RF. That is why the way of creation of informational space in the Republic must be special, with due account for all the cultural-historical etalons and norms of the considered cultural area.

First of all, in the process of creation of cultural-informational surroundings we must take into account the following factors:

- Socio-economical;
- Natural-geographical (distant location of republics, under-developed transport network);
- Linguistic barrier.

The territory, where Tuva is situated, is surrounded by a chain of mountains almost from all the sides. It is situated on the verge of the Siberian taiga and the Central Asia steppe. In the course of centuries, this circumstance has influenced the ethno-informational cultural

processes, which took place in Tuva in the course of interaction of steppe and taiga Asian cultures (Weinstein, Manaj-ool, 2001).

The great transmigration of peoples had had a great influence in the period of formation of linguo-ethno-cultural population of the Tuva ethnos: transmigration of the Turcomen, the Scythians, the Mongols and other nations from the far steppes of Central Asia to Europe. Serious socio-economical and ethno-cultural processes took place in the Sayan-Altai Region and also on the territory of modern Tuva under the influence of these historical events. These processes are also closely connected with the informational exchange.

Potential possibilities of the linguo-ethno-cultural informational development of Tuva are determined by the resource-informational environment formed by the socio-cultural memory. The structure of resources of informational culture depends upon the structure of socio-cultural memory. By the analogy, socio-cultural memory of Tuva is presented as a complex socio-cultural formation. Firstly, it is a unique socio-cultural institution, which includes culture institutions of municipal and social profiles, museums, archives, libraries, socially-fixed standards and other institutional forms of organizations, which regulate the space of Tuva cultural areal.

Thereat, institutional structures of the cultural heritage by themselves present a necessary element of resources of informational-cultural environment – starting from the legislative base, which provide legitimization of cultural space, to wide-spread standards of behavior in relation to the Republic's ethno-cultural historical monuments of architecture and art. Secondly, the memory of the cultural areal of the Republic is presented as a complex informational system, where there are special objective laws of preservation, re-thinking and

reproduction of the information about the past. (Tarakanova, 1986)

There are created mnemonic codes of informational activity in the ethno-cultural historical memory of the informational environment, and these codes are in a certain way correlated with the mnemonic content of oral and written texts-resources. (Gromov, 1984)

Tuvian oral and written and other resources are able to preserve informational-cultural resources. The more variable the resources of historical information and the informational flows, being fixed in the texts-resources, are, the more complicated the resource components of the linguo-ethno-cultural areal of Tuva are, and the more variable their influence on the communicational processes and cultural life of the modern Republic is.

Studying the ethno-cultural historical experience of the people living on the territory of Tuva, we see that revelation of the primitive forms and kinds of linguo-ethno-cultural informational resources has been playing an important role in the development of the ethnos, especially from its spiritual side since ancient times. We are trying to consider the dynamics of the ethno-cultural historical development of the Tuva territory at the end of XX – the beginning of XXI centuries, which brought to cardinal reorganizations of the cultural-historical development of the Republic.

As a special institutional structure, ethno-cultural informational environment fulfills most various managerial and cognitive functions, which are reflected in its resource carriers.

We may single out the following main components, which form linguo-ethno-informational culture – textual, ideographic, machine-readable, audio, and electronic and so on.

Historical materials concerning the formation of informational culture on the territory of modern Tuva have come down to us

from various text resources. They are Chinese chronicles of the end of III century B.S. of the Sui (581-618) and the Tang epochs (618-907), monuments of the ancient Turkic Runic character (VII–XII centuries.), Mongolic and Arabic-Persian collections «The Secret Legend of the Mongols» and «The Collection of Chronicles» of outstanding Persian historian Rashid ad-Din and western-European resources of XIII-XIV centuries, geographical essays of X centuries, «Kity-Masalik Al-Mamalik» Alistakhri «The Book of the States' Ways» and others. (Potapov, 1953)

The later works of the scientists (N.V. Kjuner, G.F. Miller, L.N. Gumilev, G.N. Potanin, N.F. Katanov, A.V. Adrianov, G.E. Grumm-Grzhimajlo, M.A. Djevlet, A.D.Grach, S.N. Astahov, F.Ja. Kon, L.R. Kyzlasov, S.I. Vajnshtejn, M.H. Mannaj-ool, V.P. Alekseev, I.I. Gohman, S.E. Maslov I.A. Batmanov, A.Ch. Kunaa, L. P. Potapov, V.V. Radlov, N.Ja. Serdobov, S.F. Anisimov, A. P. Okladnikov, S.K. Shojgu, A.A. Samdan, N.V. Abaev, O.M. Homushku, A.K. Kuzhuget, Z.M. Mongush, I.V. Podik, M.L. Trifonova, T.S. Saaja, D.B, Mongush, O.V. Anshina and others.) give us a general notion of the forms and types of informational carriers, which were used on the territory of Tuva.

We also would like to mention scientist N.F. Katanov, who has made a substantial contribution in his bibliographic guide «Experience of Researching of the Uryankhay Language». (Shojgu, 2007) It has been the first attempt to systemize the informational-cultural resources on the territory of Tuva.

Later on, various bibliographers, archivists, museum specialists, historians, and ethnographers were engaged in classification of various carriers of information.

Genesis of ethno-cultural informational becoming goes back to historical past to the primitive forms, which have subsequently

influenced the national culture of the ethnos – these are natural (stone), and later artificial (fabrics, ceramics) materials, where there were used primitive linguistic signs as elements of information translation.

For a long time, nomadic peoples, who lived on the Tuva territory, had not had their own written language; it also concerned the Tuva ethnos. Tuva was peculiar of its own informational poly-linguism – till the beginning of 20-s – the middle of 30-s of XX century information had been preserved in several languages – Mongolian, Tibetan and Chinese, and it did not contribute to the development of the information transfer channels. They used paper, silk and wood as physical carriers of information. (Serdobov, 1971) Texts were usually printed with the help of wooden xylographers, which had been originally brought from Tibet, Mongolia, and later on with the help of the patterns, which were made by the Tuvian masters-carvers. (Martynov, 2000)

The situation drastically changed in connection with the end of geographical isolation of Tuva. And if before 40-s of XX-century linguo-cultural informational development was far behind the world civilization standards, then the situation significantly changed in connection with the reception of the state sovereignty, understanding of the entity of the Tuvian nation, appearance of the common standards of the written language. Since that time, they have started to consider the main directions of informational culture of society as one of the top-priority interests of the state power of Tuva.

Since 1930, they have started to build Kozhuun and Sumonn centers in the Tuva National Republic, there they built first of all schools, medical centers and clubs. Red yurts were not only the centers of illiteracy liquidation, but also the places of all the cultural-mass work realization.

This period can be characterized as «a socio-cultural shock» for the Tuva arat; implementation of new types of information media and perception of new informational values has been rather difficult.

So, we may come to the conclusion about the general objective law of informational culture development: identity of any society is always behind the social changes, thus preventing adaptation, reversing man to the past, and stimulating the mood of social nostalgia and apathy instead of an active life position.

Thus, a new informational period of becoming comes along with the appearance of writing language in Tuva in the middle of XX century; together with the appearance of electricity, new generally-accessible technical means of communication and industrial development are implemented into the mass culture, those ones, which meet the exiting requirements of processing and receiving of the increasing volume of information – telephone, telegraph, radio.

Considering the cultural dynamics of Tuvian writing language genesis, we see that it has undergone quite an interesting way starting from ancient written Mongolian texts and Latin bases till the Tuvian cultural-linguistic heritage, which has laid the foundation to the Informational Cultural Revolution in Tuva.

Really wide development of informational culture of Tuva started since 1944, when it voluntarily joined the Soviet Union. They started building new schools and cultural-educational institutions throughout all Tuva. (Chadamba, 1963)

The earliest carriers of information on the territory of Tuva have been marked by various socio-cultural institutions in the pre-revolutionary and post-revolutionary periods.

These are documents for the period of 1740-1933 years, written in the Mongolian language,

but the main part is presented in Russian and Tuvian: (orders, decrees, mandates of Ambyn-Noyons, subglacial letters, copies of various documents and correspondence with the Manchurian and Mongolian administrations, local Khoshun Governors, materials of population's cattle census, rolls of tribute disposal, tax rolls, correspondence of Khoshun Governors with the local Sumons, officials and with the Ambyn-Noyon, their various reports, notes, monastery documents – khuree, chronicles, chronologies and so on.).

In the course of this period there were also published text informational-cultural medias – they were the ABC book, the first educational plans of the clubs, orthographic rules, the practical education book of the Tuvian language, they started regularly publish booklets, journals and books and so on.

In order to have a precise notion of the informational-cultural heritage of Tuva, we give several examples of informational-cultural values: in 1959 they recorded heroic legends on the magnetic tapes (machine-readable Medias). At present time, there are 820 magnetic tapes in the fund, containing all the genres of the Tuvian folklore. Some of the recordings, in particular the materials of the first three meetings (in 1953, 1962, 1969) of the Tuvian tellers, are kept in the State Archive of the Tuva Republic (documents 29, 176). (Orus-ool, 2001)

Written language has given a start to appearance and further development of the national press, book publishing, translations of Russian and foreign classics to the native language. All the print production of the Tuva Republic was published in two languages – in Russian and Tuvian. Thereat, the circulation of newspapers and magazines was constantly increasing.

Being a means of communication, the text carrier has accelerated the growth and the

spreading of information, its circulation in Tuva. It has contributed to unification of orthography and graphic form of writing, development of education and science.

Linguo-ethno-cultural informational «reorganization» started at the end of XX – at the beginning XXI century in the republic according to the conception «Conceptions of formation of informational society in Russia, which has been approved by the decision of the State Informatization Commission at the State Committee of the Russian Federation for Communications and Information Technology № 32 dated May, 28, 1999», and also according to the Federal Target-Oriented Program «Electronic Russia (the 2002-2010 years)», approved by Decree of the Government of the Russian Federation № 65 dated January, 28 2002; the Regional Informatization Conception up to 2010, adopted by edict of the Government of the Russian Federation № 1024-p dated July 17, 2006, supported by the local legislation – Republic Target-Oriented Program «Informatization of the Tyva Republic (RT)» for the period of 2009-2010 and by other legislative documents.

In March, 2001, in Kyzyl, they organized the first scientific-practical conference «Problems of Informatization of Tuva, PIT – 2001», where there was discussed a wide range of problems, connected with application of informational technologies and development of systems of information transfer in RT; besides they worked out a conception and a program of the Republic Informatization for the period up to 2008.

Being a part of the global informational system, the infrastructure of the Republic is being constantly improved according to the accepted projects of cultural-informational development. In the considered period, the informational structure of the cultural development dynamics embraces all the branch directions – economical, political, legislative,

social-spiritual, cultural, educational, and so on of the Republic space.

Informational space of the region is gradually fulfilled by the electronic cultural products: they create web-offices of cultural institutions and web-sites, virtual museum collections, digitalize musical collections and collections of pictorial art, they implement interactive technologies of interaction between the user and the electronic resource.

The site of the provider Trank Telecom (director Oleg Ojun) has become one of the first electronic products, where text information is kept, and which provides an access to the Internet. In 1999, there appeared new sites of Tuvian students, who studied beyond the borders of Sayan, also including USA and Turkey. In the same year they created the first full internet-version of the newspaper «Center of Asia». In 2000, from Moscow, they «started» the site «Yurts of the World» by Chingiz Khajdyp – now, he is the director of the firm «Computer» in Kyzyl. In 2001, there was created an official site of the Tyva Republic (web-master Sholban Biche-ool). In August, 2001, there appeared the first Tuvian news site «Tuva-Online» in the Internet (Dina Ojun, Sayana Mongush, Oleg Ojun). Its technical support is provided by «Tyva Trank Telecom». At present time, there are round about 50 Tuvian organizations presented in the Internet. According to the data by «Tyva Trank Telecom» there are 5700 internet users in the Republic. But, at present time, the main part of the population does not have the Internet access.

The official site of the Tyva Republic is (<http://tuva.ru/>) one can find there information about its history, nature, geographical situation, state-political organization, organs of the state power, its legislation, local self-government, economics, political and religious organizations and the latest news: ([www.tuva.ru/tuva/new\\_rt.hrm](http://www.tuva.ru/tuva/new_rt.hrm)).

Informational agency renders the current information about the events, occurring in the republic or concerning the region. Organizers of the first Tuvian «current information site» are Tuvian journalists: Dina Ojun, Andrei Chymba, Sayana Mongush, Nana Salchak, Alexander Papyn. Presentation of the site <http://tuva-on-line.tuva.ru> was held on 14.02.2002 in the Moscow Central Journalistic Center. There is an access to the weekly newspaper «Center of Asia» in the Internet ([www.centerasia.dem.ru](http://www.centerasia.dem.ru)); while the access to the informational-analytical weekly newspaper «The Capital», «Inform +» and others are on the stage of preparation.

There are quite a lot of foreign sites dedicated to Tuva; the most prominent among them are the following sites: «Society of Tuva's friends in America», «Society of Philatelists» (thanks to the Tuvian marks of 1920-1940-s years.), the site of famous American physicist Richard Feynman, the author of the book «Tuva or Bust! ». They have also created a series of sites of popular Tuvian performers: Sainhoo Namchylak, Kongar-ool Ondara, and of the groups «Hun-Hur-Tu», «Jat-ha» and others (they include Musicians' stories, descriptions of their compact discs, tours schedules and data). There is a lot of material published in the German language about author Galzan Chinag, living in Germany: he is a follower of folklorist Jerika Taube, a graduate of the Leipzig University of 1960-s. – being originally from the Sengilsk Tuvians from Mongolia. In Germany, Chinag has been awarded several highest literature grants for his belletristic novels about his motherland and he is considered to be the man, who has opened Tuva for the European people and so on. Creation of the sites – the National Museum Aldan Maadyr, educational institutions (TyvSU, colleges) and other socio-cultural institutions.

In recent years of the new age of informational technologies, we also observe the appearance

of new linguo-ethno informational cultural resources in archives, museums, libraries – it is an electronic text carrier (books, journals, newspapers), collections of musical compositions, pictorial galleries and so on.

For example, in 2009, they created the first electronic informational journal «New researches of Tuva» under the leadership of Ch.K. Lamazhaa.

The scientific-electronic journal consists of several parts, the most significant out of them are: «News «Tuva Asia», «Personalias», «Library». The target of the given journal and of other electronic carriers is an operative informational usage of electronic resources of the Tuvian cultural heritage (text, audio, video and so on.) by means of global nets of the data transfer.

But, nevertheless, though there are such a variety of informational carriers, there is still a row of problems. Firstly, it is absence of relevant resources of the libraries, archives and museums, which would open the book collections, and also the quality of electronic carriers, which are produced on the territory of Tuva.

Moreover, the works on the usage of informational technologies for preservation of the cultural-linguistic heritage are carried out extremely slowly. Systematization, accounting, and storage of electronic media, keeping of the electronic catalogues and also implementation of informational resources in the cultural-informational space for public use – all these are absent in the libraries of the Republic. The volume of the digitized pictures of the museum and archive objects is rather small in comparison with its general volume. Besides, they do not perform any digitalization of the audio-, video – and cinema-funds.

We think that the works on digitalization of the fund materials are contained because of absence of the telecommunication infrastructure, because of critical lack of computer equipment

and financial means for the works execution and also because of lack of professional knowledge.

Secondly, we are facing quite an acute problem of orientation and navigation within the electronic sphere of users, because of an expansive growth of the electronic segment volume of the national ethno-linguistic informational space. Search, selection, systematization and provision of access to cultural information, including its electronic form, to the people are the top-priority tasks of libraries, archives and museums. At present, far not all the libraries, archives and museums set themselves such a mission even in perspective.

Thirdly, in the republic there is still observed a social inequality in informational access and informational technologies among various groups of population, and this inequality turns more and more into a factor which prevents socio-cultural and economical development of the republic.

Fourthly, we are to take into consideration that the main part of the republic population, living in the country, have a poor command of the language, which is mainly used for information storage, and for the given group of population there is almost no translated electronic production, except the local mass media, there are no electronic dictionaries in the informational-cultural space.

Fifthly, in recent time they almost do not systemize the linguo-ethno-cultural informational values, and it can result in a loss of the cultural-historical heritage.

Summarizing all the mentioned above, we can come to the following conclusion:

### **«RESULTS»**

In the given article we have partially considered the dynamics of cultural-informational development of the Tuva territory. We may say that firstly, before the revolution the processes of accumulation of symbolic-cultural linguo-ethno-

graphic values had been developing according to the economical-cultural genesis of the ethnos. Types and forms of the information media were mainly iconic, sometimes (rarely) with some text elements. They mainly used natural media for information transfer. Artificial (paper, fabrics) media was not widely used, as far as its usage was rather limited. We may define the character of the transferred information as descriptive-routine. It did not contain any precise indicators of place or time of the described events. When the writing language appeared on the territory of Tuva, it was not of a mass character, and was mainly used for data transfer.

Secondly, the policy of the revolutionary time was directed to mass cultural-informational development, and it was proved by foundation of socio-cultural institutions (libraries, museums, archives, schools and so on). Thanks to the given historical period, the people, living on the territory of Tuva, had got an opportunity to use linguo-ethno-cultural informational values free of charge, and this fact contributed to culturization of the ethnos.

Thirdly, the modern period of development of linguo-ethno-cultural informational resources on the Tuva territory can be characterized as a new stage of evolution of the character of the main social processes and differs by the striving of the developed industrial society to perfection of its social structures and institutions. In recent years of the new age of informational technologies, we also observe an appearance of new informational cultural media in archives and museums – it is a reproduction of collections of musical compositions, pictorial galleries and so on.

Linguo-ethno-cultural informational development penetrates through all the aspects of human life activity – beginning from the basis of material production up to the human needs. It influences on all the spheres of social and individual life activity – human's work,



household, leisure, style of thinking, way of life and so on. Its role in formation and development of human's way of life is revealed through the action of the following subjective factors as mind sets, spiritual needs, values, ideals and so on, which influence on the way of behavior, forms and style of the ethnos communication.

As far as ethnos with its needs and problems is the center and the carrier of culture, consequently, special place in social life is

taken by assimilation of cultural treasures and perception of its values, and also creation of new values and cultural norms. The given process plays an integrating role in the life activity of the society, harmonizes the people's existence, and awakes their demand in perception of the world as an entity. This fact is of great importance in search for common criteria of the progress under the conditions of cultural-informational development of Tuva.

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## **Лингвокультурологические особенности информационной среды этнокультурных популяций на территории Тувы в конце XX – начале XXI вв.**

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*В статье мы попытаемся описать лингвокультурологическое развитие культурно-информационной среды на территории Тувы в конце XX – начале XXI вв. В период формирования лингво-этнокультурной популяции тувинского этноса немаловажное значение имело демографическое переселение народов, под влиянием этих исторических событий происходили глубокие социально-экономические, этнокультурные процессы в Саяно-Алтайском регионе, в том числе на территории современной Тувы. Во многом эти процессы связаны и с информационным обменом, что способствовало лингвоэтнокультурному информационному развитию. В этнокультурной исторической памяти информационной среды создаются мнемонические коды информационной деятельности, которые определенным образом соотносятся с мнемоническим содержанием устных и письменных текстов-источников. Чем разнообразнее ресурсы исторической информации, информационные потоки, закреплённые в текстах-источниках, тем сложнее структурированы ресурсные компоненты лингво-этнокультурного ареала Тувы, разнообразнее их влияние на коммуникационные процессы и культурную жизнь современной республики. Основные компоненты, формирующие лингво-этноинформационную культуру, – это текстовые, идеографические, машиночитаемые, аудиальные, электронные и т.д.*

*Лингвоэтнокультурное информационное пространство региона постепенно наполняется электронными культурными продуктами: создаются веб-представительства учреждений культуры и веб-порталы, виртуальные музейные коллекции, оцифровываются музыкальные коллекции и т.д., внедряются интерактивные технологии взаимодействия пользователя и электронного ресурса.*

*Лингвоэтнокультурное информационное развитие пронизывает все аспекты человеческой жизнедеятельности – от основ материального производства и до потребностей человека. Оно воздействует на все сферы общественной и индивидуальной жизнедеятельности – труд, быт, досуг, стиль мышления, образ жизни индивида и общества и пр. Значение ее в формировании и развитии образа жизни человека проявляется через действие таких субъективных факторов, как установки сознания, духовные потребности, ценности, идеалы и т. д., которые влияют на характер поведения, формы и стиль общения этноса.*

*Ключевые слова: лингво-культурология, этнокультура, информационные носители, письменность, информационная культура, информационные ресурсы, социокультурные институты.*

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